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Daily Vacation Bible School Movement

W. L. Nash

View-points of Oriental Pedagogy

W. M. Clark, D. D.

Building in Korea

W. P. Parker

Korean Folk-lore—The Rabbit

H. N. Allen, M. D.

Appreciation of School-trained Girls

Mrs. J. G. Davies

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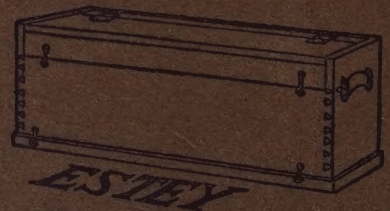
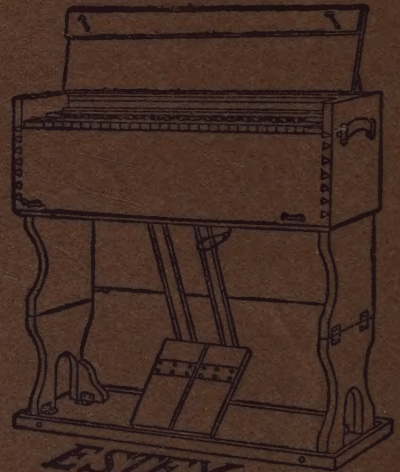
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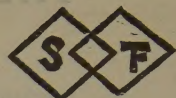
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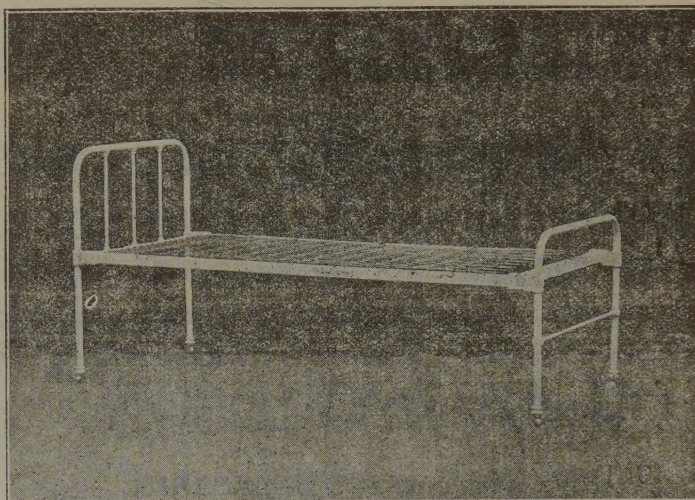
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THE "DOUBLES" AS THEY COME TO SUNDAY SCHOOL

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XX.

JUNE, 1924

No. 6

Editorial

The Greatest Present Need of Our Korea Missions

MAN HAS been called "a talking animal"—a decidedly lame definition when we face the fact that without a teacher he can neither walk nor talk, ambles along on all-fours and with no language but a cry! Instructed by parental love we behold him erect upon two feet, walking forward, peering upward and asking questions in articulate language! When that upward look pierces the blue and is rewarded with a heavenly vision, parental love is not content in verbally describing the vision to the child, but is consumed with a desire to transmit it to the latest generations of the descendents, not uncertainly through variant tradition but through some stable and reliable method. First he rudely chisels his message in a rock. Next he inscribes it in a clay tile which he hardens in an oven. Later he is seen writing on parchment, and later still on papyrus. Thus in some way from antiquity man has sought to satisfy the yearning expressed in Job 19 : 23, "Oh that my words were now written—that they were graven with an iron pen and lead in the rock forever; for I know that my Redeemer liveth and that he shall stand in the latter day upon the earth!" However, not until the rustling forest leaves betrayed the secret that the use of wood pulp would make paper more plentiful than the leaves of Vallombrosa was the cylinder press forthcoming with its loud amen; a prophecy that from henceforth "of the making of many books there should be no end!" We do well to call the bases of a book's pages leaves, for as tree leaves are the lungs of a forest so are book leaves the lungs of civilization. It is indeed a long way between a Nineveh-tile newspaper and a New York daily, but, perhaps, nothing more clearly shows "that the thoughts of men are widened with the progress of the suns."

The most pressing need in Korea right now, by common consent of the best informed workers on the ground, is an adequate Christian literature plant! The fact of such a need is most *encouraging*. It signifies that the work in Korea is no longer preparatory. Primary schools have necessitated academies, colleges and theological seminaries. The native pastors and professors and advanced pupils must have books in the vernacular which shall serve as food for growth in grace and leadership, demonstrating what God has done in the earth, outside of the Bible and in ratification thereof through history, art, science and philosophy. Korean leaders desperately need books replete with knowledge of the past and with wisdom for the future, that, so the false teaching that is flooding in may get its ebb; that the past successes in Korea may be conserved and greater triumphs in the future assured.

Perhaps the most encouraging thing of all, in this connection, is the fact that this great need is concrete and material—can be bounded north, south, east and west; in fact can be measured in dollars! Strange as it may sound, the palpitating heart of this need is a *plant*—

a building which shall suitably house the activities of the Christian Literature Society of Korea. C. A. Sauer in last year's annual report of the Christian Literature Society says: "Certain it is that the usefulness of the Christian Literature Society of Korea is greatly limited by its present quarters. The present building, 16 by 63 in size, was erected in 1911 as a temporary building, being all the society could afford at that time. During that time the annual volume of business has increased ten-fold; the total number of copies distributed annually has increased from less than one hundred thousand to more than two and one half million. In those days three clerks handled the business. Today we have an office force of twenty-one."

Those words were written a year ago, and since then the need has grown. A year ago an editorial board was elected consisting of the Revs. Dr. Gale, Hardie and W. M. Clark, who have since begun work. But it is handicapped for lack of offices in which to do its work. It is estimated that a suitable building properly equipped will call for \$60,000. If we are told that the sum is large, we answer, "The cause is much larger, and makes the investment gilt-edged; for its safety is assured and its earnings are transcendent!" "How so?" We answer that the past success of the society assures future success. Besides, the appeal is made jointly by the six missions of the Federal Council of Korea, practically all Christian workers in the peninsula indorsing it as an echo of Christ's prayer, "That they all may be one, as thou, Father, art in me and I in Thee, that they also may be one in us that the world may believe that Thou hast sent me." Thus is the Christ to be lifted up and to draw all men to Himself. To have \$60,000 exchanged at the bank of Heaven into faith, hope and love—securities current in the spiritual realm—is to honor the mandate, "Provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth."

Two thousand years ago a small nation living in a small country in western Asia, a country at the centre of the then Orient—a nation that had lost its independence—was visited by Jesus Christ whom it rejected. A remnant received His message and transmitted it widely to the uplift of all who have received and honored it. Forty years ago English speaking missionaries were dispatched with the Christian message to Korea, a small country, the home of a small people in eastern Asia, who also have lost their independence and live in the centre of the present Orient. These Koreans, with practically no religion, have welcomed the gospel in a wonderful way, manifesting a genius therefor; so that in about forty years a 300,000 constituency is totalled which can, seemingly, be rapidly and indefinitely increased if adequate workers and money are forthcoming. Apparently, just now, money more than men is lacking. Now, because Korea is the centre of the Orient of today toward which world interests are swiftly gravitating, it would seem to follow that in a very vital sense Korea is the strategic location for world welfare! That its rapid and thorough evangelization, because possible, makes it relatively most important as a mission field! This situation with its opportunity seems to teach that \$60,000 invested in an adequate building in Seoul for the Christian Literature Society, will do more than a double amount invested elsewhere to realize the prophecy, "There shall be an handful of corn in the top of the mountains, the fruit thereof shall shake like Lebanon!"*

Note. *Further particulars touching this enterprise will be gladly furnished on application, by Mr. M. L. Swinehart, Box 330, Nashville, Tenn., U.S.A.

"What Hath God Wrought!"

WILLIAM ELLIOT GRIFFIS

THERE ARE modern illustrations of what Balaam, by the mouth of the Lord, spoke to Balak.

When in the 40's of the last century, Prof. S. F. B. Morse, after waiting long years for Congress to believe in, and vote the appropriation for, the magnetic telegraph, went at midnight to bed, his discouragements again repeated. He was met next morning at breakfast by the landlady's daughter who informed him that the bill had passed.

In grateful jubilation, Morse permitted the young lady to select the words for the initial message to be sent over the wire. Referring to her mother, the latter chose the last clause of Numbers, XXIII, 23. "What hath God wrought!"

So, also, when Townsend Harris, after his labors in Japan, 1855-1861, was told of the first baptism in 1864 of a modern Christian convert in Japan by the Rev. James Ballaugh, of the Reformed Church, the written reply to his old friend, Rev. S. R. Brown (whose mother wrote the hymn,

"I love to steal a while away
From every cumbering care,
And spend the hours of setting day
In humble, grateful prayer,"

was, "What hath God wrought!"

On March 2nd, 1871, I stood on the shore of western Japan looking across the sea. Then and there I prayed for the opening of Korea to the gospel.

One Saturday evening in February, 1924, I was invited to the Korean Church House and Institute at 459 West 21st St., New York. There I saw twenty-five lovers of the Land of Morning Calm. Eight or ten of the young people were children of Christian missionaries in Korea. Four or five of the supper party were returned or furloughed missionaries. The honored Mrs. George Heber Jones was, in more senses than one, the mother of the enterprise. The Korean pastor spoke gratefully, enthusiastically, winsomely, and Rev. H. D. Appenzeller interpreted with a fluency, beauty and charm (and, I doubt not, accuracy,) that made all feel in a Pentecostal mood.

1871-1924, "What hath God wrought!!"

The Korean Daily Vacation Bible School Movement for 1924

W. L. NASH

A REPORT of the first year's results of the Daily Vacation Bible School Movement in Korea was given by Miss Marion L. Conrow in the woman's number of the KOREA MISSION FIELD last November. The report, however, included only the work done by the girls from Ewha Haktang, and so, as I supplement it with a summary of all the work accomplished in 1923 by both young men and young women, may I recall to you the splendid results that were achieved?

In 11 different cities and towns, scattered

throughout the country, 46 schools were established and conducted by 154 young men and women teachers, with a total attendance of 3,013 boys and girls. According to statistics from China, there were 14 more schools started and about 1,000 more children enrolled in the Korean movement during the first year than the Chinese movement had in its second year. These schools were open only in the morning during 5 days of the week, while the afternoons and Saturdays were taken up with visits to places of interest and

with athletics, A sample schedule of the study period is as follows:

| | |
|-----------------|--------------------|
| 8 : 30— 8 : 55 | Chapel. |
| 8 : 55— 9 : 25 | Korean. |
| 9 : 25— 9 : 35 | Rest. |
| 9 : 35—10 : 00 | Bible. |
| 10 : 00—10 : 25 | Music. |
| 10 : 25—10 : 45 | Hygiene. |
| 10 : 45—11 : 10 | Play. |
| 11 : 10—11 : 40 | Stories of heroes. |
| 11 : 40—12 : 10 | Handwork. |

With 3,000 Korean youngsters following a schedule like this for an entire month, and showing their enthusiasm for it by regular attendance in spite of the warm days of August, one can feel certain that with a properly trained group of teachers to guide and direct these boys and girls, this year's activities will far surpass those of 1923.

A few facts regarding the plans for 1924 will add to the feeling that last year's achievements will appear small when compared with what will take place this summer.

A recent cable from Dr. Robert G. Boville, the international director of the World Association of the D. V. B. S. Movement, informed the Korean committee that the association would provide the salary for a secretary who would give full time to the promotion of the movement from May until September. This will secure a two months longer service than last year; and also afford the chance to plan at least 3 months in advance. In 1923 only 2 months were used, 1 month each for preparation and school work.

Mr. K. O. Kim, who was instrumental in making a success of the 1923 program, has been engaged, and is now preparing outline lessons, which, with the assistance of a teacher's manual that is now being published in Korean by the Christian Literature Society, will become the basis of instruction for the students who are to serve as teachers. This instruction of teachers will be conducted by Mr. Kim before the schools for the children are started; and afterwards the assistants of Mr. Kim will hold weekly classes for the

purpose of guiding the student-teachers. As far as possible Mr. Kim will conduct these classes himself, but with the work calling him to several cities in Korea, it will be necessary for him to appoint others to aid him in keeping up the schools.

Already local committees have started to be organized in six cities. They will work through the churches, Sunday schools, city Y. W. and Y. M. C. A's., student groups in the girls' schools and the student Y. M. C. A. in the boys' schools. These committees consist of Korean and foreign representatives, and are to be responsible for the establishment and maintenance of the schools in their district. Mr. Kim will visit these local groups and assist them in seeing that an adequate supply of teachers is trained, that sufficient equipment is provided and that detailed reports are kept of the enrollment and activities of each school. The local committees are supposed to support their own schools, but in case the National Committee renders financial assistance, an equal amount of money from the local committee must be insured. This rule holds true for the National Committee when it receives money from the World Association. The student Y. M. C. A. in 15 different centers has a cabinet member in each school whose duty is to recruit from among the students those who are willing to act as teachers for the summer. He will see that the local committee in his city is notified of the possible students who will be available. If the students are to return to cities or towns where there are no committees, they will be given instructions before they leave for their vacation which will enable them to conduct small schools on their own initiative. Because of the large number of students from villages, this arrangement should be the means of a large increase in the number of teachers and children for 1924.

The formation of the Korean National Committee of the D. V. B. S. Movement is no doubt the most important event that has taken place during the year in connection with the plans and program for the activities of 1924. At a

meeting of 20 interested men and women, the Korean Movement was organized. A representative group of some 25 members from all of Korea, with an executive committee of 15 members, are to supervise and promote the work throughout the country. The following officers were elected for this year:—

President—J. M. Cha.

Vice-Presidents—Messrs. T. H. Yun and T. A. Pak ; Miss Alice Kim.

Recording Secr'ts.—Misses Y. S. Kim and Marion L. Conrow ; C.W. Kim.

Treasurers—Messrs. J. O. Koo and J. V. Lacy.

Professor Horace H. Underwood is the honorary vice-president from Korea on the World Association, and an executive vice-president is yet to be elected. With Mr. Kim acting as full time secretary, the local committees organizing their groups in the different places, the student Y. M. C. A's and girls' schools supplying their share of the student-teachers, and the National Committee willing to exert itself in carrying the work to all parts of Korea, there is every hope that 1924 will bring lasting results for the Kingdom of God among the boys and girls of Korea.

The Radically Different View-point of Oriental Pedagogy

W. M. CLARK

“DIFFERENT from what?” the reader of the above title asks, and the answer is:— “Different from our western point of view.” That the oriental view-point in education is radically different from ours, no one who has had experience with both eastern and western systems will be prepared to deny. It is the purpose of this study to point out a few fundamental differences in order to throw further light on the difficulties inherent in missionary effort to assist the Korean church in an educational way.

The average westerner who has had little contact with other lands tends to be very provincial in his thinking, and this applies to most missionaries when they first reach the Orient. By this I mean that the new arrival is inclined to take it for granted that the easterner—be he Japanese, Korean or Chinese—is prepared to acknowledge the superiority of western systems of thought, including pedagogy, just as readily as to admit the superiority of the auto or the airplane over the rickisha or the ox-cart.

If he keeps such an idea very long he will

be subjected to some very rude shocks, especially when he finds himself at the head of some mission day-school and sets himself the task of having that school run as a western school would be run. Brushing aside more superficial differences, let us attempt to analyze the difficulties in the situation by tracing them to their source and making a comparison between the different standpoints of east and west.

In bare outline the following statement seems to be justified by the facts as we find them today. Both Japan and Korea have, of course, been profoundly influenced by the educational ideals and methods of China. That system, as exemplified in the old-style country schools of Korea, was very simple. For the Korean it consisted in sitting before a teacher and repeating over and over *after the teacher* (notice this!) the Korean names and the old Chinese pronunciation for the Chinese characters. Dependence on the teacher was everything. Memorizing by rote was the method. Naturally, under this system, individual initiative was at a low ebb and was discouraged ; a parrot-like facility in learning

the characters was encouraged. Continue such a system through hundreds of years and we need not wonder that even today its influence remains as a permanent impress on the characters of the three races we are concerned with in this study.

And to this supremely important fact, is added the further fact in the case of Korea, that Japan has acquired and maintains a dominating position through her control of the government of the country. New Japan, with all her adoption of western ways, is still under the influence of the same system that we have described above. It would seem that Japan has gone to the West in her research in things educational; has found in the great universities of the West the lecture system in full vogue and without discrimination (or it may be, with the idea of best conserving governmental ideas) has taken over bodily the lecture system. What we mean by saying "without discrimination," is that, according to the best ideals in western pedagogy, the only defense of the lecture system that can be made, is that it is only intended for the use of advanced classes where students of maturity come in to get the latest results of research at first-hand from leading scientists. But no one, in his senses, in the west, would think of using such a method in the primary or even in high school grades! Japan seems, however, to have adopted the lecture system bodily, in its essential elements, even in her primary school system. True there are text-books, but they are very meager and the prevailing system of instruction is to depend on the teacher's taking the initiative. He first teaches the lesson to the class and then the class is told to 'review' what has been studied. This explains why it is so difficult for students of the language to find words for 'recitation'; for 'study' in the sense of to 'prepare beforehand'—the very idea is largely foreign to Chinese, Japanese and Korean. An amazing fact is that no study-periods are allowed or desired in the prescribed, official curriculum!

The important thing is that under the fully developed system of schools established in Korea by the Japanese authorities this viewpoint is predominant today; and in the very nature of the case is bound to control by sheer force of numbers and influence! What we must get clearly in mind is that there is here a very clear conflict of ideas, of different view-points, that is fundamental and far-reaching in its consequences.

The difference is just this. In the West the teacher attempts in every way possible to encourage initiative on part of the pupil. Self-expression is encouraged in every way. We are not considering here the many and fluctuating currents of thought that have agitated western pedagogy. These are concerned largely with *methods*, such as the Montessori ideals and other systems that have been suggested, and many of which have had a certain vogue. We are concerned with certain fundamental principles that are accepted as axioms of correct pedagogy in the West. For example, we regard it as all important to let the child learn by doing. We say that that teacher is best who enables the child to advance most quickly to the stage where the teacher is no longer necessary. "Keep the teacher in the back-ground and give the child only so much help as is absolutely necessary," is a truism. A teacher must talk just as little as possible; must study the children under him and endeavor to secure obedience and study without making the methods noticeable. In short, everything is subordinated to developing the *originality* and *initiative* of the child!

Now the oriental system that we have described is just the opposite of this. Here we find the individual becomes a part of a machine-like system. He breaks no new paths, but follows in the footprints of the teacher until he becomes, perchance a teacher and then he expects the pupil to follow in his steps.

What happens now, when the western principal takes charge of a mission school in Korea? Even granting that he has a fair

knowledge of the language when he first takes charge; that he has had some training and experience in teaching and in school management in the West, the odds are against him from the start. He has, perhaps in the neighborhood of ten teachers under him. These teachers while from patriotic motives, perhaps dissenting from some things Japanese, are profoundly influenced by Japanese ideals, especially as the accepted government standards in pedagogy correspond so closely with their own inclinations and standards. The result is that with ten teachers, there will be perhaps one teacher who will actively support the principal in his effort to introduce western methods—not surface methods, that is, but real genuine hard work on the part of pupil and teacher. The rest of the teachers will very effectively block all the westerner's efforts by passive resistance and simple inertia. Happy perhaps is the principal who is ignorant of the true state of affairs and is content to be a very busy figurehead—but a figurehead none the less! If any one who reads this is in doubt as to the general truth of this statement, let him investigate and find how many Korean teachers themselves study before-hand the lessons they are to teach; how many assign lessons to be worked out beforehand by the pupils; how many have real recitations of newly prepared work (most of the recitations are reviews) and how many pupils are studying each night new lessons to recite on the morrow. If he finds these conditions generally prevalent, then he has reason for great congratulation!

When we ask ourselves the question:—"Which of these two systems is the better?" we shall probably want to ask ourselves a further question before answering, viz., "What is the purpose of education?" If we believe the purpose is to develop the individual, then we shall prefer the western standard. But suppose we have a different conception of society—a conception that subordinates the individual to the state and makes the individual of little moment in comparison

to the family, to the clan and finally to the nation, then we shall have quite a different answer. Much may be said in favor of both conceptions and the westerner is but deluding himself, who thinks that the East is willing to concede the superiority of the western conception!

One legitimate way to test each system is by its fruits. What have been some of the results of the western system? Consider the results in the mechanical arts, for example. The pupil is so trained that he learns to love to break new paths, to seek always for something better. He does not fear to attempt the untried or the seemingly impossible! No sooner does he make one fine machine, than he loses interest in that and tries to make a better and more satisfactory model! Can any one doubt but that there is a close connection between this system of instruction that we have outlined and the superiority of the West in the invention and constant improvement of machines of all kind? Does the opposite system have anything to do with the fact that even Japan, though she has been going to the West for sixty years, has not yet been able to rival the West in machines and in inventions?

It is the general consensus that Germany, as a state, sought to mould the lives of her citizens in somewhat the same way that Japan does. Has this anything to do with the fact that in the World War, while the German soldiery was very effective in mass formation, when once the individual soldier was thrown on his resources he was by no means the equal of the individual soldier of the British Empire or of France or of the United States. Did the systems of pedagogy have anything to do with this? We believe it had a great deal to do with the result noted.

We are quite willing to admit that a very strong argument can be made against the western system of education by showing how individual liberty has too often been used as a cloak for license. A benevolent despotism has a great many strong points to commend

it—if only it would forever remain benevolent! We are not concerned here with solving problems so much as in calling attention to fundamental differences that have not, perhaps, been sufficiently recognized. We must at least get all the facts before us if we expect to act intelligently in regard to all the educational problems that are becoming each year more and more complex and difficult.

One more element must be considered, however, and that is the fact that the strongly individualistic emphasis of modern, western pedagogy finds its basis and its chief justification in the religion of Jesus Christ. It was Jesus who taught most clearly the infinite worth of the individual. "It is true that among the ancient Greeks we find a kind of democracy and more of an individual emphasis than in the East; yet it is to the gospel of Christ that we must look for justification in insisting upon the worth of the individual. Believing this, we must believe in the final triumph of the western system of pedagogy, because it adheres more closely to the truth.

With the discouraging facts—if we regard them as facts—herewith presented, it is a fair question for our readers to ask:—"Has, then, the foreign missionary, if he comes as an educational worker, any hope that his work will be appreciated? Can he expect to make a success in any true sense?" In answer to this we should answer both "Yes" and "No." He has little chance of success if he expects to introduce western pedagogy into the schools—even the mission schools—of Korea. The Japanese government teacher does not want this; neither does the Korean teacher. In this we believe they are mistaken—that they are taking an inferior method in preference to a method much superior, but such seems to be the fact. However, while we may not succeed in introducing, at least within this generation, superior methods of instruction, there yet remain two encouraging possibilities that must not be forgotten. One is the possibility that, through the Sunday school we may gradually introduce better methods of teaching. This is

a very wide-open door of opportunity, but one that needs to be entered at once; for there are already signs that it may not always be so open to the ideas that we would introduce. The other fact to be remembered for our encouragement, is that in saying what we have about the discouraging features, we are dealing merely with a vehicle of communicating knowledge. This is very important and has a direct relation to character, but of even more importance is the knowledge that we would impart. Here we find the encouragement that should keep every educational man on his tiptoes, alert to take advantage of every opportunity; for his business is to see that the children of the church receive an education that shall fit them to be stalwart Christian men and women. Surely this is a big enough task for anyone and there are no insuperable obstacles here! Suppose the teachers will not give this knowledge in the way that we know would be most efficient; so long as boys and girls are being taught the Bible, with the glorious truth it contains, the life of the educator is one full of rich rewards and no one need be discouraged, even though under the present system, we can never expect the full efficiency that we find in many schools in the West. After all, we must not lay too great a stress upon the *method*! Sooner any day have a real, live teacher, full of patience and enthusiasm, with faulty methods, than a poor stick although functioning half-heartedly, according to most approved methods. Many a school in the West is a disgrace to the name and no doubt there are many schools in the East that are doing splendid work even though the methods are faulty. Some day, if our western methods are the best, these eastern peoples will realize the fact and put them more and more into practice, but very probably the leaven of Christianity will need to permeate the body politic to a considerable extent before we can hope to see that day! In the meantime, to recognize all the facts and to keep on the job is the only prescription that will help us solve our problems!

Some one has written a poem putting these words in the mouth of the builders of the Panama Canal:—

"Got any rivers that are uncrossable?

Got any mountains you can't tunnel through?

We specialize in the wholly impossible!"

Whatever system of pedagogy is used, if the missionary can put this sort of indomitable spirit into his pupils, the East will owe him a debt of gratitude that can never be repaid, but the knowledge of which fact will be its own sufficient reward!

Building in Korea

WM. P. PARKER

SOME time ago I was requested to give a diatribe on transportation in this part of the globe—for what reason I have never been able to fathom, unless it were that I knew nothing whatever about the matter and did not even own a tin lizzie, so that it was thought my opinions would be unbiased. Now if I had been asked to tell about the why, when, and wherefore of the erection of missionary homes, my Mss. might not have so quickly found the waste-basket, for about this latter subject I—or at least my wife—know so much from experience that I feel that the readers of your paper must and should benefit a very great deal by my fund of knowledge. So if you feel that you can print what I am called upon to say I am very sure that all missionaries who have arrived on the field in the last decade will be inestimably pleased and illimitably instructed when they come to build their own houses in the next ten or fifteen years.

In the first place in order to build in this land of the morning, noon, and afternoon calm, it is necessary to have funds, and these funds must come ordinarily from America. The prospective builder will be greatly helped by having the gifts of his rich friends in the homeland go to the building of a hospital in darkest Africa, or the sending out of more workers to South America, when he appeals to them for money with which to build; and he will find that charity does not begin with acquaintances, for the tithe is a thing for others when given to church work. Sometimes, the prospective builder, who has been led to think that he may have a house of his own on the

field, will get discouraged—not because he does not know that other fields are not more needy than the land he is in, but because none of his own friends seem to be willing to die and leave an unappropriated legacy which might by some possibility be applied to—the endowment of the Rockefeller Institution in the Bahamas. However, the motto of the new arrival (by new is meant those who have not been on furlough more than twice) should be, "All things come to those who wait—provide the wait is enough to everbalance the misery of moving out of the other man's house every time a furlough is up"; and he should put his motto into practice by immediately ceasing to be human and becoming anxious to spend the rest of his days on the jump. When he has married and moved fifteen times—I mean married once only; the rest of his time is spent in moving—and broken up all the furniture that he or his wife ever thought of possessing, and his patience has gotten so on the edge that he cannot see a coolie or kuruma without having delirium tremens of the things that have fallen off and smashed; when he has grown grey with worry and old from gathering up the scattered keys of his Sunday best piano; when he has lost all in the gambling dens of chance with railway trains and jikkys—when he has done all this and more, having been sent home three times for rest in Battle Creek and a diet of straw, then it is almost time to begin to think of the rules for building a house. To such I dedicate my efforts to help in this letter.

Now the money has come and the stage is

set and all is ready to begin. Look for your Chinese contractor now, and spend a few weeks learning to speak in such miserable Korean that you have to say: "I came tomorrow," and "I went away two weeks from next Monday?" The vocabulary is a small matter, however, for the real crux of the matter consists in persuading the Chinaman to do a 5,000 yen job for 10,000 yen and thereby not lose more than yen 2,000, and this may be easily accomplished by reasonable determination and persistence. After this is accomplished, the materials are gathered, the workmen are called, and the work is supposed to begin. There is little use of talking thus in general, so after much thought and time I have drawn up a set of rules which I give for your edification herewith, the following of the same being guaranteed to produce one missionary residence in one season of time, provided they do not produce something else.

Rule 1. Become an expert builder, architect, and business manager. Since almost all missionaries, with few or no exceptions, have had extensive training along just these lines, this rule is really a useless one, but for the one in a thousand who may have failed to get this preliminary necessity I would say that correspondence courses are open and that during the ten idle years of jumping about from one borrowed house to another while studying the language, one's time can well be put in at the mastery of the details and gaining the diploma required.

Rule 2. Learn how to judge men. You may be an expert physiognomist, and know Americans from top to toe, but learn the leading characteristics of the men with whom you may now have to deal, and be able to quickly judge and size all sorts and conditions of situations and men.

Rule 3. Learn such a vocabulary as will enable you to cuss out all your workers without losing a mite of your missionary spirit, or hurting the feelings of anyone concerned, or causing your dismissal from the field as being too worldly and inconsiderate of what is proper and befitting a man of your station in life. Learn to be gentle, yet stern, kind but insistent, fiery but loving, able to jump on with both feet and all your weight, yet willing to overlook and forgive. All you really need is strength of character—more strength than the head carpenter, the head stone mason, and the head contractor combined and separate.

Rule 4. Learn patience. Rule 5. Learn patience. Rule 6, 7, 8, 9. Learn patience.

These rules are perhaps enough if you are willing to go into them and see what they really mean. In further explanation I would say that if you contract for your house to be through the first of August you may get in by Christmas; if you expect your roof on before the rainy season you will be mistaken; and if you think that your man can be trusted, get another thinking-cap on. I ought not to use the word *trusted*, for your Chinaman is trustworthy; I should have said, and so now correct myself, if you think your man has understood anything you have said to him, get the matter straight. He has not; you have talked in your Korean, your contractor is doubtless a Chinaman, and neither you nor he has been sure of what your words have meant perhaps. Your contract should be translated into three languages, none of which any of you should be expected to have the slightest knowledge of. In other words, devote yourself to being on the job all the time and in between.



Hinking (Manchuria) Station Letter, March 1st, 1924

W. C. COOK

(Continued from May.)

ON SATURDAY, October 20th, we moved into our house and on the following Wednesday I hit the itinerating trail without having time to 'realize' the house with our furniture in it. On the first two weeks' trip the examinations—mostly for baptism—numbered 122 persons.

Then home and in about one week I left for the northern churches up in Kirin province, and the class that was to be held there, a straight trip from here to the place of the class of 605 li. Accompanied by a Korean pastor and a cook, we proceeded to Wha Bien Hsien where we were forced to hold the class, as the last 90 li was blocked by robbers. Our cart being the first to leave the city (about 5 A.M.) we were the first to run into the haunt, but a Chinaman who had passed through the hands of the robbers came running down and warned all to return to the city. Such a scurrying to get back! From there we notified the Koreans who came on to us, and with the protection of the magistrate, and the hospitality of the Chinese Christians, we held our class. On our homeward way we stopped over Sunday at the Scotch station of Choa-yang-chen, and later at Hailung, to see their work and buildings, reaching home in time for the opening of Bible institute.

In the month during this trip, to Mr. Henderson fell the less exciting, though not less important work, of converting the two Bible institute buildings from residences into classroom and dormitory. The days were the shortest it seemed when the work was most urgent. Brick chimneys had to come down and be put up in eastern style; board floors had to be replaced with Korean hot floor construction, partitions, doors, windows, plastering and hanging large kettles for feeding fifty students—all seemed to be one with the daily process of finger-freezing which occupied

Mr. Henderson's spare (?) moments as he made preparation for his month of teaching. We had 46 men in three divisions, mostly young church officers. Their eagerness for Bible teaching and earnestness in application is touching. Next year the course is to be expanded into a term of forty days.

During the short interval between the Bible institute and presbytery a S. O. S. call from Mr. Whittemore, took Mr. Henderson and me on a two weeks' trip to Mukden to join forces at the comity committee meeting to divide Manchurian territory with Bishop Welch and the Methodist brethren.

At presbytery in addition to the usual routine work we were encouraged by the coming in cash of Yen 460 for the Korean foreign mission work; \$ 230, Shanghai currency, for flood sufferers in the north besides other contributions. But the enthusiasm for the home mission work in Kirin and other places seemed to have dwindled. *The wells were dry.* Opportunities were passing by default, till word came that the Kirin churches, suffering from floods and robbers, had sent up not only their quota of presbytery and general assembly dues, but also \$35, Shanghai currency, for the foreign mission work. The meeting was electrified and with spontaneous zeal the home mission budget was subscribed up to \$1,200 S. C. (a little less than Yen 900) and 7 evangelists were sent to various strategic points in the Nam Man presbytery.

After presbytery we held the women's class and now there is a call for a women's Bible institute, which we are with reluctance postponing for the present, on account of the furloughs of the station members.

At present among our half million Koreans in South Manchuria we have 5,050 Christian adherents; 60 churches; six Korean pastors; seven circuits in all. There are 2,007 baptised

members in good standing. We have 20 primary schools.

Constant and unrelenting pressure is brought upon us by the Korean brethren who think we should let the mission seek wider channels than the mere gospel, and we should help them in their desperate attempts for a middle school. Having been consistently discouraged from expecting anything from the mission, and realizing the growing crisis, they have inaugurated a 40,000 Mex. dollar program for a middle school endowment, of which some 3,000 Mex. dollars have been subscribed entirely by the Koreans, that is the Christians. As they see us about to leave on furlough, their irrepressible and almost frantic appeals for us to bring back a school—educators, buildings, and everything they need—would melt the hardest hearts. They refuse, like Rachel, to be comforted. They see their children growing up to be ignorant, encultured, little better than heathen. No hope for the future of this Christian population; no Japanese schools to fall back on, no efficient Chinese schools; and financially unable to keep send-

ing their children to Korea for schooling. All sorts of combinations are being tried out—cooperation with various political elements, with or without the Bible in the curriculum. They are in a more critical and helpless situation than those in Korea, and with the present financial stringency at home, the mission is helpless to assist them. What can we do?

One encouraging feature that should be mentioned is the colporteur work that has been done by our book-room and also the two faithful men in the field. Colporteur Hieun was given up for lost, or in the hands of robbers, but after two months' absence on a trip more than 800 li to the north, finally turned up after the spring thaw. Frequently he was compelled to unload his donkey and extricate it one foot at a time from two feet of mud. One day he was beaten by some Chinese because he refused to pay a debt that was owing them by the keeper of the inn where he was sleeping. Last year and this, we have averaged about two thousand yen worth of books sold including Bible Society and Christian Literature Society products.

Korean Folk-Lore—The Rabbit

(From "Korea, Fact and Fancy" by DR. H. N. ALLEN)

THE ANIMALS, too, have their stories, and in Korea as in some other parts of the world, the rabbit seems to come off best, as a rule. One very good story is told concerning a scrape the rabbit got himself into because of his curiosity, but out of which he extricated himself at the expense of the whole fraternity of water animals.

It seems that on one occasion the king of fishes was a little indiscreet, and while snapping greedily at a worm, got a hook through his nose. He succeeded in breaking the line, and escaped having his royal bones picked by some hungry mortal, but he was still in a great dilemma, for he could in no way remove the cruel hook.

His finny majesty grew very ill; all the officials of his kingdom were summoned and met in solemn council. From the turtle to the whale, each one wore an anxious expression, and did his best at thinking. At last the turtle was asked for his opinion, and announced his firm belief that a poultice made from the fresh eye of a rabbit would remove the disorder of their sovereign at once. He was listened to attentively, but his plan was conceded to be impracticable, since they had no fresh rabbit eyes or any means of obtaining them. Then the turtle again came to the rescue, and said that he had a passing acquaintance with a rabbit; whom he had occasionally seen when

walking along the beach, and that he would endeavor to bring him to the palace if the doctors would then take charge of the work, for the sight of blood disagreed with him, and he would ask to absent himself from the further conduct of the case. He was royally thanked for his offer, and sent off in haste, realizing full well that his career was made in case he succeeded, while he would be very much unmade if he failed.

It was a very hot day as the fat turtle dragged himself up the hillside, where he fortunately espied the rabbit. The latter, having jumped away a short distance, cocked his ears, and looked over his back to see who was approaching. Perceiving the turtle, he went over and accosted him with, "What are you doing away up here, sir?"

"I simply came up for a view. I have always heard that the view over the water from your hills was excellent, but I can't say it pays one for the trouble of coming up," and the turtle wiped off his long neck and stretched himself out to cool off in the air.

"You are not high enough; just come with me if you want to see a view," and the rabbit straightened up as if to start.

"No, indeed! I have had enough for once. I prefer the water. Why, you should see the magnificent sights down there. There are beautiful green forests of waving trees, mountains of cool stones, valleys and caves, great open plains made beautiful by companies of brightly-robed fishes, royal processions from our palace, and, best of all, the water bears you up, and you go everywhere without exertion. No, let me return, you have nothing on this dry, hot earth worth seeing." The turtle turned to go, but the rabbit musingly followed. At length he said:

"Don't you have any difficulty in the water? Doesn't it get into your eyes and mouth?" For he really longed in his heart to see the strange sights.

"Oh, no! it bothers us no more than air, after we have once become accustomed to it," said the turtle.

"I should very much like to see the place," said the rabbit, rather to himself, "but it is no use. I couldn't live in the water like a fish."

"Why, certainly not," and the turtle concealed his excitement under an air of indifference; "you couldn't get along by yourself, but if you really wish to see something that will surprise you, you may get on my back, give me your fore-paws, and I will take you down all right."

After some further assurance, the rabbit accepted the apparently generous offer, and on arriving at the beach, he allowed himself to be firmly fixed on the turtle's back, and down they went into the water, to the great discomfort of the rabbit, who, however, eventually became so accustomed to the water that he did not much mind it.

He was charmed and bewildered by the magnificence of every thing he saw, and especially by the gorgeous palace, through which he was escorted by attendant fishes to the sick chamber of the king, where he found a great council of learned doctors, who welcomed him very warmly. While sitting in an elegant chair and gazing about at the surrounding magnificence, he chanced to hear a discussion concerning the best way of securing his eyes before he should die. He was filled with horror, and, questioning an attendant, the whole plot was explained to him. The poor fellow scratched his head and wondered if he would ever get out of the place alive. At last a happy thought struck him. He explained to them that he always carried about two pairs of eyes, his real ones and a pair made of mountain crystals, to be used in very dusty weather.

Fearing that the water would injure his real eyes, he had buried them in the sand before getting upon the turtle's back, and was now using his crystal ones. He further expressed himself as most willing to let them have one of his real eyes, with which to cure his majesty's disorder, and assured them that he believed one eye would answer the purpose. He gave them to understand that he felt highly

honored in being allowed to assist in so important a work and declared that if they would give the necessary order he would hasten on the turtle's back to the spot where he had buried the eyes and return speedily with one.

Marvelling much at the rabbit's courtesy, the fishes slunk away into the corners for very shame at their own rude conduct in forcibly kidnapping him, when a simple request would have accomplished their purpose. The turtle was rather roughly commanded to carry

the quest to the place designated, which he did.

Once released by the turtle to dig for the eyes in the sand, the rabbit shook the water from his coat, and winking at his clumsy betrayer told him to dig for the eyes himself, that he had only one pair, and those he intended to keep. With that he tore away up the mountainside, and has ever after been careful to give the turtle a wide berth.

"Korea Fact and Fancy" contains nine chapters on folk-lore and a detailed historical chronology of Korea from earliest times to 1904. Price ¥ 1.50, cloth boards. For sale at the C. L. S., Seoul.

The Accident in Haiju Harbor

V. H. WACHS

ON APRIL the twenty-fifth two torpedo boats of the Japanese navy visited Haiju harbor. While they lay at anchor they were receiving visitors who were being carried out on sampans and small boats. For accommodation of the school children a forty-three ton sailing junk had been brought down from Chinnampo. This vessel with 87 boys from our mission common school, 132 school children from other schools and perhaps 100 other people, went out on a swift tide and before a strong off-shore breeze. As they approached the destroyer people stood up to see and interfered with the lowering of the sail, so that the junk was swept by wind and tide broadside against the prow of the iron-clad, cutting its bumper-beam nearly in two and opening a seam an inch wide and ten feet long on its keel. Through this seam the water rushed as the wind and tide carried them past the torpedo boat and out to sea. Two lines were thrown to the deck of the warship but those on board were unable to make them fast. A police motor boat went to assist and tried to tow the crippled junk to land, but, as she was settling rapidly in the water, towing was slow and panic began to spread among the passengers, and they began to follow the two line out and board the motorboat. Fearing that they might be swamped, the motor boat cut loose and returned for help with but eleven survivors aboard. Seeing this, the Japanese teacher of our school loaded the dinkey with

sixteen people, among whom were seven boys from our school, and the only other teacher, who was with the boys, together with his wife also went ashore in this boat. A small boat from one of the torpedo boats picked up eight people in a drowning condition and followed the dinkey to land. The junk soon heeled and 64 school children and some thirty or forty others were drowned. Of these, twenty-six were school boys from our mission school, and one the head nurse from our hospital.

At first thought it seems strange that a thing like this could happen in the sight of two fast sailing torpedo boats, but the crews of these boats had gone ashore. The frenzy of criticism, invective and threatening that has been going on since the accident is as unworthy of intelligent beings as was any blunder made by the unfortunate boatmen or teachers. Our schoolhouse is under police guard, but on Sunday, May the fourth, while the police were at dinner, an old lady tried Carrie Nation tactics on the schoolhouse. She came armed with a knife and broke eighteen panes of glass and wounded the police who happened on the scene and stopped her. But we have suffered less than some other schools, and the attitude of the Christian people who lost children has been such as to show how much of a change has been wrought in their lives. One of our pastors whose only son took his first and last boat ride on the fated junk, has been calling upon the parents of the drowned boys and trying to point them to a better way.

Kwangju Leper Colony

R. M. WILSON, M. D.

ONE OF the largest and most interesting leper settlements in the world is unquestionably that which is to be found at Kwangju, near the west coast of Korea. It is here that the awful scourge is being dealt with not only in the most humane manner, but also is being fought very effectively with the latest weapons of science. It was the privilege of the writer to make a short stay at Kwangju, and rarely has he seen a finer example of organization and efficiency combined with such high humanitarian effort. Dr. R. M. Wilson, the able physician in charge, is evidently a great believer in the idea of self-determination 'under supervision.' It is indeed an industrious little colony, and consequently a very happy one—at least as happy as the lot of the leper can be—men women and children, all lepers, and yet all seemingly happy. It is a wonderful achievement and the only 'fly in the ointment' is the sight of the lepers on the outside of the settlement praying for admission to heaven—for that is what this settlement means to them—clothing, food, shelter, education and the latest and best medical attention. The cost of maintaining one leper per month is seven yen, which, little as it is, is of course quite beyond the means of the average leper. An interesting arrangement is that by which six lepers may, if they wish, 'adopt' another leper from outside, and this is actually done, carrying out thereby the precept of the Golden Rule.

The Outcast

She stood outside the settlement
Her eyes bedimmed with tears,
A little outcast leper girl
Of very tender years.
I sought the keeper of the gate
And paid a trifling fee,
It purchased paradise for her
And even more for me.
For as she passed within the gate
She looked at me and smiled,
And taught me just what heaven meant—
That little leper child!

The above lines were written by Mr. Arthur Hanson of Shanghai, after a visit to our colony, and at the same time sending a check for the support of a little girl he found by the roadside.

One has only to see this work to appreciate its value and great blessings, and the saddest thing is to see so many starving by the roadside and not be able to take them in for lack of funds.

But we wish to thank all the friends who have so kindly helped in the leper work. God has greatly blessed these poor outcasts and many of them have been restored to health; a large number have been sent out as cured and many of these are self-supporting and doing fine after two years out of the home. Ten were sent out two years ago, and no one of these ten shows any return of the disease.

Last Thursday night 40 were baptized and taken into the church. We have now 286 baptized, 419 in the Sunday school with its 56 leper teachers and 56 classes. Total in the home now 575. These lepers are as fine Bible students as you will find in this land and I think their love for God's word is the secret of their very happy lives.

We have a goodly number of lepers in industrial training—carpenters, masons, brick makers, tinnerns, etc. They make all their own lamps, pans, basins, and utensils along this line.

I wish to make two requests. One is if any one sends a leper down to us that he send yen 84 and we will take care of the leper for one year. Please do not send patients unless you have their support, for they are coming in from all over the country and it is a very difficult problem for us to drive them away. Do not tell them to come or encourage them in any way unless they have support for at least seven months at seven yen a month. We have fifty more charity patients than we have

support for. It is a very said sight to see ten or fifteen lepers sleeping here at the gate in the cold wind and snow ; so do not make matters worse. We will take care of any leper that comes with support provided.

Many of our cured lepers have gone out to preach and a large number of churches have

been established in this section by these cured ones. God has richly blessed the work; so please pray for it that soon every leper in the land may come under the influence of the gospel and enjoy this great hope of the future, the home beyond.

Prism Pages

MRS. W. T. REID

The Quacks see an Operation

THE KOREAN patient came with a message from his Japanese employer. Would the foreign physician graciously investigate his case? He was valuable to his patron and the condition of his health rendered him unable to be of service, and so caused him much concern. He had consulted the accredited quack of the city, who had told him he would die if he went to the foreign hospital and had an operation.

The Japanese give licences to a limited number of amateurs and quack doctors who found their practice on experiment, tradition, intuition and a good deal of assumption.

The superintendent of Ivey Hospital soon diagnosed the case—abscess of the kidney. That was more than the poor patient had expected. He demurred, hesitated, almost refused an operation, for said he, the quack and his brethren prophesied fatal results. The American doctor said he was willing to prove his diagnosis. A sterile needle was introduced into the affected area, and pus from the abscess escaped. The patient was convinced and agreed to the operation, but went home first to make arrangements with his none-too-willing family.

The next day he came, accompanied by several members of his family and a number of Korean gentlemen dressed in such gala and impressive clothes that the American surgeon confided to his nurses that he believed they were entertaining some important dignitaries from the Korean court in Seoul.

Their presence did not make him nervous. Company in the operating room is a common occurrence in Songdo.

The usual routine of surgical preparation took up some time, but the operation was accomplished in thirty minutes. In that half hour, always a time of concentration and tension to an operator, the surgeon did not notice the quiet exit of the gaily dressed crowd.

He glanced around pleased, for the safety of his patient was assured. Where had the imposing crowd vanished? Why and when had they gone? He understood later, when on questioning several Koreans he found that they were the quack doctors who had so positively assured the patient that he would die. They did not wish to remain and witness their own confusion.

The foreign doctor was amused, but felt some respect for them. They knew enough to recognise their own defeat. The patient made a speedy recovery and went home in ten days. Another life saved in Songdo!

Bandages, Odors and Ignorance

I WENT TO the Ivey Hospital to see if the superintendent was ready to come to prayer-meeting. But he was not. He was set in the background and foreground of a usual everyday typical scene. His back was turned to the X. Ray room—the doctor's second sight. He was facing a small crowd, all one family. The father carried on his back a big boy of about nine or ten. The boy's arm was bandaged and various pungent odors issued from that arm. There was a grand-

mother who was strongly averse to leaving the boy in the hospital, however efficient care he might receive. There was the silent, anxious mother, an aunt and a cousin.

With his load on his back the father advanced and retreated while the superintendent moved about the X. Ray room.

"But, Won Jung Chang, (superintendent) won't it be all right if we take him home and bring him again for you to see?"

"No" repeats the won jung chang, for this question has been asked before.

"But, Won Chang, we are poor people, we cannot pay for a whole week, it is more than we can stand." . . . Is this true, or is it that in this, as in hundreds of other cases, they can pay but the grandmother, or the doubts of ignorance, or the aversion to pay are the real reasons? Sometimes the won chang's heart is wrung by appeals like this, but he schools himself to be firm. He wants, oh how he wants that boy to get well, and it is possible, though the arm has been dislocated for a week and hangs limply. With his skill he can save it, but there must be hospital appliances and conditions; the arm must be held immobile for some days with a weight to pull it into proper position, but all this is impossible to explain to ignorance.

The father retreats, threatening to go; then he advances, "Can you take five yen off?"

"No, you must talk to Mr. Noh about that," the won chang says; I cannot talk about money. My time is all taken up with caring for you sick folks. If you want your boy to use his arm again you must stay," he says with emphasis. How sick the superintendent's soul is of this continual haggling. That one with the second sight of science and the vow of Hippocrates on his lips, should have to cut the lowest price continually, and then be told this is too high; to have to discuss about five sen more and five sen less, when he is thinking of the hidden soul, the soul that will some day have to live *without* money—these are some of the trials and difficulties of the won chang!

He deals with drowning people, drowning in

their ignorance; he has to save them in spite of themselves.

"Think it over," he says to the crowd to whom time is nothing. "I have to go out now," and he extricates himself from the problem and retires to prayer-meeting.

In the interim the patient has been admitted and one more battle has been won for hygiene.

The next day after the operation, the boy has had the weight attached and the won chang was satisfied that all was well. Going later into the ward, he discovered that the arm was detached from the apparatus. "I have a broken arm" wailed the boy. "I removed the weight", explains the father, "because his arm was hurting."

What avail is indignation in the face of profound ignorance like this?

"He has had a broken arm all the week, but he won't get well unless it hurts" says the won chang.

This is wisdom that cannot be understood, but for the rest of the period ignorance submits.

A Gentleman Defined

(From the "Overseas Journal")

I HAVE rarely seen a gentleman (or lady) better defined than in the words I quote below. They are so good and true that I make no apology for the length of the quotation. If we all understood this definition and lived up to it, how much simpler, happier and finer would our lives be.

"I should define 'the gentleman' as the man who has most completely lost class-consciousness; who judges everyone not by what he has but by what he is; who has the gift of putting himself at the other's point of view, and thinks it more noble to render service than to receive it."

On this definition there are dukes that are not gentlemen and coal-heavers who are; millionaires who are, and parsons who are not. But there is such a thing as inverted snobbery. The man who is class-conscious in the Marxian

sense, and who treats his poverty as other people treat their titles to distinction is equally a snob—whether his class is rich or poor, learned or ignorant, dutiful or concerned only with the assertion of its rights.

A Wayfarer.

What is a gentleman?

A GENTLEMAN must be a gentleman in spirit as well as in manners. He must be a lover of men and a real democrat. In short, the ideal gentleman of the modern

world is Abraham Lincoln—a man above narrow prejudice. His love of men was a thing above race or creed or color or social condition.

I think the most beautiful example of high spirit and courtesy in my knowledge is that of a Kentucky planter who, discovering a poor neighbor in the act of stealing a ham from his smoke-house, said to the thief: "Joe, I'm glad you came for that ham. I was going to send it over to your house today."

Irving Bacheller in *The Delineator*.

The Missionary as Personal Conductor

Part X. Facing Homeward

ROSCOE COEN

A GAIN we are on our way—it is the same thing over and over, day by day, up early in the morning, off to the next place, visiting and examinations, worship, sleep, up again, etc. I knew you would be tired of it before your two weeks were up. Well, its only four more days now. You have probably noticed that there has been no Bible woman working among any of my churches. It is one of the greatest difficulties I have. Heretofore there has been insufficient money to pay a woman even if we could find a trained worker, but worse still, there has been no worker available had we been able to get the money. You know it takes years of study in one of our Bible schools to fit a woman for her work, and to make matters worse, only a married woman, or a widow can become a Bible woman because it is impossible for a single lady to travel alone. Even a married woman or a widow must be a woman who has no home duties to hinder her work. You see it is hard to meet these requirements; consequently we have an insufficient number of Bible women for our churches. I have two women now in this district who are just the kind of persons we like to train, but neither of them is able to pay for her own training. If someone would send me twenty-five or thirty

dollars a month, I could no doubt make fine Christian workers out of these two in a few years. So little money for so great a result, and yet without it we can do nothing toward training women leaders for our church work.

One of these women lives near the place we are going to now, in a village some two miles away, where she is the only Christian. Two years ago she was a cripple, unable to walk a single step. At that time one of our leading Korean pastors was holding a revival meeting in Seoul, and certain miraculous healings were being reported as a result of his praying over the sick. This woman in her desperation, decided to go to Seoul, and have him pray for her. She was carried all the way on a man's back, and remained in the church day and night for four days, without eating or sleeping, praying for herself, and having the evangelist pray for her. You may explain it as you please, but in a few days she began to walk, and from that day to this, like the man at the Beautiful Gate, she has been going into the temple and praising her God. She at any rate believes she was miraculously healed, and is desirous of giving her life in service to her Lord. She has no home ties to prevent her, for she is a widow with no small children. The only thing lacking seems to be some

way to get her trained for service. You will see her to-night and hear her give her testimony before the session. I am glad I have found her, for sometime, some way, God will provide funds for her training in the Bible school, if that is His will for her.

The other woman is younger, and has already had a little training. She was married to a man in a near-by village, who, because she could not bear him children, drove her away. She is therefore a married woman with nothing in the way of her training except the lack of funds. You will see her also at the place where we go to-morrow.

To-night we shall examine for baptism a young man of unusual educational advantages, the son of the local magistrate, who believed two years ago, was driven from his home with nothing to support him and his wife, and practically disinherited; but he remained faithful, making his living as best he could, until now his wife and mother both believe in Jesus. He is the teacher of the week-day school that meets in the church. After we baptise him to-night we shall make him a deacon. I hope that some day he may decide to become a pastor.

Yes, the service to-night was unusually impressive. This is one of my strongest church groups. It is unusual to baptise five children and ten adults at one time. This town has a large public school with two christian teachers, and there is a girls' school that meets in the church building, conducted by two christian teachers. These two schools give the community a strong christian bias, and the four christian teachers do a lot of work in the church on Sundays. It is from this town that a Korean boy, whom we support (my wife and I) in the high school in Seoul, comes. He rides back and forth every day on a bicycle, a distance of more than ten miles, and has to cross two rivers by ferry. Any boy that will do that for himself deserves to be helped toward an education. Though he is only 16 years of age he is already a deacon in the church-here, and one of the most active work-

ers. He is a brother to the young woman I told you would make a good Bible woman.

I have a very fine surprise for you this morning. We are going to load our pack into a little boat and be rowed for a few miles down the Han river to our next church. It is a most comfortable way to travel, and will afford you some beautiful views of Korean scenery. This is our last day out, so you must make the most of it. I am sorry to say that all our provisions are gone except some sugar and a can of milk. We shall have to eat Korean food for four meals in succession, except for a bit of rice with milk and sugar over it. Right here where we are getting into the boat a couple of people were drowned a few years ago. A Korean told me about it just the other day. They were a bride and groom on their way to their wedding, riding on small ponies. When they came to the river it was frozen over, but the bride was afraid and asked to be permitted to walk across. Her father said that if she got off her horse and uncovered her face her sweetheart or some other man might see her, and therefore insisted that she ride across. When in the middle of the stream the ice gave way and both she and her sweetheart were drowned.

Yes, the river is peaceful and beautiful now, but in the rainy season it gets out of its banks and does much damage. You can see by the brushwood in the tree tops on that island how high it was last summer. Two years ago it got the highest in thirty years, many houses in the villages on its banks were washed away, and some people lost their lives. One of my churches, a little way down the river from here, was washed away and the people built a new one. It was to the debt on that new church that I gave 37 dollars of the money you sent me for Christmas this year.

Yes, the river is navigable the year round except when frozen over. Those flat-bottomed boats we are passing are loaded with wood, grain, and other produce being taken to Seoul to sell. Those log rafts will not go all the way to Seoul, but will stop at the next town

below here, whence they will be taken on to Seoul by ox carts and sold for fuel. All kinds of fuel are very expensive in the capitol, as it must be brought from the mountain far up the river, or if coal, brought by rail from the mines in northern Korea or Manchuria. Those people up there on that river bank are raking up leaves and little sticks to burn. Yes, that group of women are all down at the river doing the family washing, and doing a lot of gossiping on the side, as they beat the clothes with a stick on a flat rock at the water's edge. I have seen them break holes in the ice to do the washing. We will get out of the boat here and walk a mile or so to the church.

Since our services are over early, shall we go home from here to-night? it is only about three or four miles. The Koreans will try to make us stay until morning, saying that it is dangerous to go over the river and high mountain-pass at night. I just laughed at them and tell them that the day of wild animals and robbers around Seōul in past. Anyway, it would take two bands of robbers and four tigers to keep me away from my wife and little boys after my work has all been done and I have been away two weeks. I thought you would not object. The moon is shining and we both have lights on our wheels. The only difficulty is that the upper ferry will not be running. We shall have to go a mile or so

down the river to the all-night ferry and go into Seoul by way of the South Gate, almost twice as far as the direct route through the East Gate.

It has been a long, hard ride, but we are home at last. *Home!* Ah, what a charmed word. Please shut your eyes while I kiss my wife. I shall have to wait till morning to hold my babies, but I must slip in and give each of them a little smack without waking them.

Throw your clothes out the window and get into that bath-tub quick. We never take any chances on taking any of the Korean insects to raise in our home. You look quite presentable now. What do you say to a mid-night lunch. I am so hungry for some good home cooking that I could eat the shadow of a bean. I knew you would enjoy the trip, but honest now, wouldn't you rather live and work in America? That's right, fess up. I knew you would. Well, we can't all be missionaries, you know. I am sure that when you go back home you will re-live these days in your dreams many, many times, and that you will have a personal interest in our work that you could never have had without this experience. And all of us working sympathetically, and intelligently together can build up the Kingdom of God both here and in the *home-land*. Here is your room. Hop into that *real bed* and begin your dreams at once.

An Appreciation of School-trained Girls

MRS. J. G. DAVIES

SINCE coming to Korea, my husband and I have visited all the stations connected with the Australian mission in the province of South Kyeng Sang, and we have been greatly impressed with the work of the young women who have been trained and taught in our schools. One of these has been trained from childhood in one of our schools and is now the wife of a minister, and has been the greatest help in the work in every way; so much so, that when her husband was recent-

ly sent to a new charge it was his wife that the people were most reluctant to part with, as she would be so much missed. She was looked up to as a leader and guide in this place, and her consistent Christian conduct won respect from all.

In a country church in the north of the province we found another young woman who had been a scholar and then a teacher in some of our schools. Although she had two very young children, she taught daily in

school and kindergarten and went regularly to the night school, and had organized the Sunday school which before that time had not been satisfactory. In fact she had quite altered the whole tone of the place for, besides being a Christian, she was clever and attractive.

In another rather isolated town, a young teacher is the leader in the kindergarten, and night school, and without her leadership nothing would be done for the children there, and they are now full of enthusiasm. This young girl is doing her work wonderfully well in a place where she is almost single-handed.

In our hospital in the capital of the province, one at least of the very capable nurses there graduated from one of the schools; and there are many teachers in the schools connected with this mission who came from one or other of the mission schools and are quite efficient teachers.

Many others have been happily married and in their Christian homes are showing what consecration to Christ means by their wifely devotion, their kindness to aged relatives

and careful up-bringing of their children. Their homes are well ordered, clean and comfortable. Others, who, by reason of physical infirmity or other causes, have not been able to marry, are using their talents to the best advantage through helping in Bible schools, dormitory work, or in industrial work of some kind, thus helping the missionaries as well as doing some useful work.

Of course there have been disappointments, and all girls have not fulfilled the expectations of their teachers and friends. In many cases there has been a strong backward pull through a family history which has been questionable, and strong temptations of various kinds. The failures, however, are a very small proportion of the whole, and we have every reason to be pleased and proud that the girls who have passed through our mission schools are helping to make Korea a Christian nation, and are humble followers of Jesus Christ. The future of this nation depends on the young people to a very great extent.

Mrs. S. K. Dodson

ON THE afternoon of Friday, May 9, 1924, the spirit of Mrs. Hattie Knox Dodson, beloved wife of Rev. S. K. Dodson of Kwangju, entered into the presence of God. She was a devoted wife, a loyal friend and a consecrated Christian.

Before her marriage, nearly seventeen months ago, she had taught the foreign children of Kwangju, and she was loved, by parents and pupils and by the latter she was affectionately known as Aunt Hattie. During that time, when it might be considered that she was not working distinctively among the

Koreans, she loved them and worked for them. Though she had been in Korea only a few years she had by her Christlike service made a wonderful impression upon many of the natives, as was evidenced by the large crowd, that together with the foreigners, attended the funeral services and accompanied the body to its last resting place.

Her husband and infant daughter and sister, Mrs. R. M. Wilson, are those of her family circle in Korea left to mourn her loss. She has entered into that rest that remaineth for the people of God.

Notes and Personals

The next number of the "K. M. F." will contain the first instalment of Dr. Gale's new "History of the Korean People." It is expected that this will appear in each monthly issue of our magazine for a period of 2½ or 3 years. Dr. Gale is acknowledged to be the premier writer of Korea and this promises to be the most important production of his pen. The "K. M. F." has the sole serial rights, and extra subscription orders should be sent in early as only a limited number of the July issue can be printed.

Born :

To the Rev. and Mrs. V. H. Wachs at Haiju, a daughter, Sylvia, on April 10th.

To the Rev. and Mrs. R. M. McMullin at Hoiryung, a son, John Gregg, on April 12th.

To the Rev. and Mrs. A. R. Ross, on furlough in Canada, a son, William King, on March 31st.

To Mr. and Mrs. W. A. Linton of Kunsan, a son, Eugene Bell, on April 21st.

To Rev. and Mrs. S. K. Dodson of Kwangju, a daughter on May 8th.

Leaving on Furlough.

Northern Presbyterian Mission :

The Rev. and Mrs. N. C. Whittemore and family from Syenchun.

Mr. and Mrs. J. F. Genso and family from Seoul.

Mr. and Mrs. H. T. Owens and family from Seoul.

The Rev. and Mrs. H. A. Rhodes and family from the Chosen Christian College.

Miss K. M. Esteb from Chungju.

The Rev. and Mrs. A. E. Lucas from the Chosen Christian College.

Southern Methodist Mission :

Miss A. J. Hanson from Choonchun on sick furlough.

Southern Presbyterian Mission :

The Rev. and Mrs. Hopper have gone to the United States for the summer.

Miss K. Wambold has returned to Seoul from furlough.

Word has been received that the Northern Presbyterian Board, while facing a deficit of a million dollars gold last January, has raised its entire budget. This is welcome news to Korea.

Word has been received from London that Mrs. Hugh Miller has successfully undergone an operation.

Mr. Hugh Miller was one of the speakers at the annual meeting of the British and Foreign Bible Society held in Queen's Hall, London, on May 7th.

The Rev. Dr. William Evans of Los Angeles, Cal., formerly of the Los Angeles Bible School, is visiting Korea. He will hold Bible conferences at Kwangju, Seoul and Pyengyang. His first conference begins at Kwangju on May 31st and continues until June 4th, the last day being set aside for Koreans. In Seoul he will speak to Koreans at the Methodist Theological Seminary, and to foreigners at the Pierson Memorial Bible School.

The Rev. P. P. Winn, of Chunju, paid a visit to Seoul and Pyengyang in April. Mr. Winn was at one time a teacher of the late President Woodrow Wilson. His presence at the monthly meeting of the C. L. S. executive committee was much appreciated.

Meetings in the coming fall at Seoul include :-

C. L. S. Board of Trustees, Sept. 20th 2:30 p. m. Federal Council, opening meeting, Sat. Sept. 22nd 8:00 p. m.

Annual meeting of C. L. S., Mon., Sept. 22nd, 8:00 p. m.

Foreign School Association, annual meeting, Thurs., Sept. 23rd, 8 p. m.

Bible Committee, Thurs., Sept. 25th, 9 a. m.

To the "Korea Mission Field :"

I hereby wish to express through the columns of the K. M. F. my profound gratitude to the many friends who sent such sympathetic messages to me in my recent bereavement. Without such help and the sustaining grace of Him who is the source of all comfort, it would not be possible to bear up in such a time of trouble.

S. K. DODSON.

FOUR NEW BOOKS

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DAILY VACATION BIBLE SCHOOLS (Manual for Teachers) 하기성서학교 참고서 Prepared by Mr. W. L. Nash and translated from Japanese and Chinese sources. Vacation Bible Schools are growing in importance and this Manual is of the highest value to teachers who will be undertaking work this summer. .30

ALMOST A MAN 성인위키 Translated by Oh Chun Kyung from the well-known book by Dr. Mary Wood-Allen, included in the Teaching Truth series. It is eminently suited to the needs of workers among young lads and students and should be circulated in every Christian school .40

The Christian Literature Society of Korea.



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| June 14th. | June 17th. | President Jackson | — | — |
| June 26th. | June 29th. | President Jefferson | June 2nd. | June 4th. |
| July 8th. | July 11th. | President Grant | June 14th. | June 16th. |
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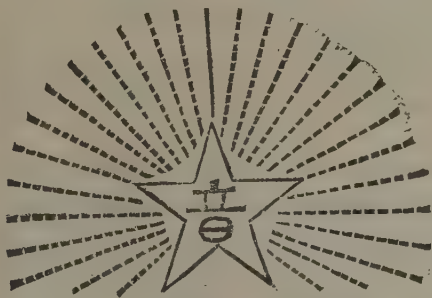
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NEEDLES

OIL

Singer Sewing Machine Company HEADQUARTERS KOREA AND MANCHURIA SEOUL

Sewing Machines for Family Use—Also Special Machines for Industrial and Manufacturing Purposes. Our Shops now have on sale Singer Patterns (Printed in Japanese) for making Foreign Clothes for Japanese and Korean Children. Age 3 to 12 years.

THERE IS A SINGER SHOP NEAR YOU

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PARTS

BELTING

Manford's

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SEOUL, CHOSEN.

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| FANCY GOODS | NAINSOOK | SUITINGS |
| LEATHER GOODS | BATISTE | HAIR-PINS |
| WOOL YARN | ALL WOOL FLANNEL | VANITY CASES |
| TOOLS | ORGANDIE | BRUSHES |
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| ETC. | ETC. | ETC. |

Only foreign made goods are stocked, imported direct for MANFORDS.

Mail enquiries will receive special attention.

THE CHOSEN SHOGYO GINKO Ltd.

ESTABLISHED 1899

| | |
|-----------------------------|---------------|
| Capital | Yen 2,125,000 |
| Reserve Fund | Yen 664,000 |
| Government Interest | Yen 197,256 |

HEAD OFFICE, SEOUL

(Telephone Kokamon Nos. 517, 680, 681, 682)

BRANCH OFFICES :

Seoul, Chemulpo, Kunsan, Pyungtak, Yichun, Fusan, Wonsan, Chungchin

CHYO CHIN TAI President

T. IWASAKI Managing Director

(Nominated by the Governor-General of Chosen)

General Banking, Exchange, and Warehouse Business.

Interest allowed on Current Accounts and Fixed Deposits on terms to be ascertained on application.

Money advanced on Warehouse Accounts, as we have our own Warehouse, and a Private Bonded Warehouse.

CHOSEN AND MANCHURIA

"Trains & Hotels of Luxury & Comfort"

TRAIN SERVICE

| | | |
|---|-------------------|--------------|
| FUSAN-MUKDEN | } THROUGH TRAINS: | Twice a day. |
| DAIREN-CHANGCHUN | | |
| FUSAN-NANDAIMON (SEOUL) EXPRESS TRAINS: | | Once a day. |

CONNECTIONS

AT FUSAN: Fusan-Shimonoseki Ferry Service (for Japanese Gov't Rys).
 AT CHANGCHUN: Chinese Eastern Ry. (for the Trans-Siberian Route).
 AT CHANGCHUN: Kirin-Changchun Line of the Chinese Gov't Railway.
 AT MUKDEN: Peking-Mukden Line of the Chinese Gov't Railway.

STEAMER SERVICE

STEAMERS: SAKAKI MARU (3, 402 tons); KOBE MARU (2, 923 tons).
 Sailings: DAIREN-TSINGTAO-SHANGHAI; Twice a week. One steamer calling at Tsingtao on the outward trip and the other on the homeward, thus two stops in a week.

HOTELS

CHOSEN HOTEL: Keijo (Seoul); STATION HOTELS, Fusan and Shingishu.
 HOTELS IN KONGOSAN: Onseiri and JoANJI (Opened only June-October).
 YAMATO HOTELS: Dairen, Hoshigaura, Port Arthur, Mukden, and Changchun.

TICKET AGENCIES

| | |
|--------------------------------|-----------------------|
| INTERNATIONAL SLEEPING CAR CO. | THOS. COOK AND SON. |
| NORDISK RESEBUREAU. | JAPAN TOURIST BUREAU. |

SOUTH MANCHURIA RAILWAY COMPANY

Head office: Dairen.

Branch offices: Tokyo, Seoul, Shanghai, Harbin, and Peking.

T-1, add: "Mantetsu."

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